

Religious Miscellany.

"Say ye to the daughter of Zion, behold, thy salvation cometh."

No. 2.

CARLISLE, JANUARY 30, 1824.

Vol. III.

From the Boston Daily Advertiser.

THE REVOLUTION OF THE GREEKS.

In three preceding numbers* an attempt has been made to furnish a connected historical sketch of the Greek Revolution. Nothing has been admitted into it, but what subsequent events have proved to be true, or what has been acknowledged to be so, by foreign prints, unfriendly to the Grecian, and every other free cause. The destruction of Scio in April, 1822, is certainly the most calamitous event which has occurred in this or almost any other war, and its details are of a nature to excite emotions of a permanent and powerful cast. Since the account of this event, in the *Daily Advertiser* of Tuesday, Dec. 2, we have had an opportunity of consulting the French *Annuaire* for the year 1822, in which the history of the campaign of that year is given, in the most ample and authentic manner. In the account of the destruction of Scio, there are some affecting particulars which deserve to be mentioned. After relating the principal incidents of the landing of the Turks on the island and of the catastrophe, which immediately ensued, the writer continues:—"At length the flourishing, the opulent Scio, the paradise of the Greeks, had ceased to exist.—The charming country seats, which rendered it so remarkable, among all the islands of the Archipelago, the beautiful edifices in the town, the academy, the library, the noble cathedrals of Saint Anargyrostos, of Saint Victor, of the Apostles, eighty-six churches, and more than forty villages, had been consumed by the flames. There remained at Scio on the 16th of May, (*thirty-five* days

after the Turkish landing) only the Catholic, spared at the solicitation of the Consuls, *and in consideration of their hatred for the Greeks*; and a few thousand wretches, escaped from massacre, and concealed in the mountains. Fifteen or twenty thousand succeeded in making their escape to the islands of Samos, Tine and Hydra. More than twenty-five thousand had been put to the sword, drowned and *burned* or had died of fatigue, had starved to death, or perished of diseases caught from the infection of so many bodies lying in the streets. All the rest were reduced to slavery. *According to the registers of the Turkish Custom House there had been up to the 25th of May, 1822, FORTY-ONE THOUSAND individuals entered at that office to pay duties as slaves sold.* After the first dictates of avarice were satisfied, fanatical mussulmans were seen to buy these miserable Christians, for the purpose of exercising all the refinements of cruelty in putting them to a lingering death. The port was filled with transport vessels, into which were driven indiscriminately, and tied with ropes, young girls, ladies of wealthy families and their children, to be carried to the slave-markets in Asia. Many of these unhappy persons died in agonies of horror at what they had already suffered or saw too plainly before them. Those who attempted by starvation to procure their release, were forced with blows to take food. Many young women, lately the boast and ornament of the city, found the means, by stabbing each other, to escape the fate which awaited them.—For many months the market of Smyrna was filled with goods of various kinds, clothing, and valuable furniture from the sack of Scio, *sold in lots with their late owners.* This recital, continues

* We publish only the 4th number of these essays, which is a summary of the 3 former.

the French author, will make our readers shudder; but the principal features of it are from an eye witness—the Editor of the *Oriental Spectator*—who wrote under the eyes of a Pacha and who is habitually unfavorable to the cause of the Greeks. We have presented but a feeble sketch of the scenes that passed.”

All attempts to enter into the secret miseries of a catastrophe like this must indeed be feeble.—Twenty-five thousand fathers, husbands, and brothers, put to the sword, empaled, drowned, and hanged: and forty-one thousand mothers, wives, sisters, daughters, and children, torn from the bosom of their fathers, sold *a vil prix*, at a base price:—sold to Turks, a name that carries horrors and indignities in the sound, sold to the Asiatic markets to be despatched by caravans to Syria, to Bagdad, and to Arabia; ladies, (of whose number we have seen several, the wives and daughters of respectable Greek merchants, in different parts of Europe) dragged with ropes about their necks into the Turkish transport ships:—these scenes form an amount of suffering, and of extreme, insupportable suffering, on which the mind can with difficulty bring itself to dwell. It will be remembered that the Tunisian and Algerine squadrons formed a part of the Turkish fleet. America knows something of these wretches, for her citizens have been chained by the neck to the wheelbarrow in their fortresses. By the accounts from the Archipelago, the traffic in the miserable Greeks was pursued by none with greater eagerness than by these enemies of the human race; and when their own ships were filled with victims, to be transported from the beautiful island of Scio to Algiers and Tunis, *neutral* vessels, Austrian, Italian, *English*, were chartered and freighted with fellow christians, sold into slavery on the Barbary coast. In

Constantinople the slave market was filled with Sciotes; nay, on receiving there the intelligence of the events in that island, not only were the ten hostages hung, but Sciote merchants who had been for months in the capital, were shot in the streets like dogs, by the Janissaries. These things passed under Lord Strangford's eyes, they were mentioned in the British Parliament, the noble English spirit kindled at the recital of such horrors. But unfortunately the British prime minister was shocked at the thought of “interfering with the internal administration of Turkey.” We have seen an extract from a work published at Leipzig in 1821, containing an account of the excesses which took place in Constantinople at the time when the Patriarch was hung. It was our intention to make an extract from it, but the tortures inflicted by the Janissaries on the Greeks who fell into their hands, are too disgustingly horrible to be repeated.

We ask then whether it is not the right, nay, the duty of the civilized nations of the earth to interfere, and rescue a civilized, a christian people, from the hands of these wretches? Is it not too great an insult on the age, to see all the powers of Europe, save one, leagued together, and pouring their armies into every weak and decrepid state, that makes an effort to improve its institutions, under the pretence that the peace of Europe is in danger from Revolutionists; and yet see these same potentates upholding the Turkish despotism in the sickening cruelties which it exercises over the inhabitants of one of the fairest portions of the earth? But the Greeks we are told, are pirates and robbers, and deserve no better.—What, pirates and robbers, that send one hundred of their young men annually, to the different Universities of western Europe? Pirates and robbers, who, in one of their islands, had a library

fund, yielding one thousand dollars annually, which is more than can be said of any city, town, or college in the United States of America? Pirates and robbers, who, almost with the Turkish scimeter at their necks, published the Constitution of Epidaurus? That the numerous islets of the Archipelago, especially in the time of war, may be the covert of freebooters, Greeks as well as others, we are not disposed to deny. It was so in the time of Thueydides, and of Julius Cæsar, & will probably be so always. It is so in other parts of the world. We have heard it hinted that several American citizens have engaged in piratical adventures in the West Indies, and on the coasts of the Spanish Main, and the gulf of Mexico, of late years. Is the American nation a horde of pirates and robbers? The Greeks, it is further said, are divided among themselves, they fight and pillage each other. We know they have had their dissensions in Council, and we think it by no means improbable, (though we have seen no proof of the fact) that bands of the different races, that have been thus unexpectedly brought in arms into contact with each other, may have their fallings out, and perhaps come to blows. But there is not any trace of any wide spreading and serious division of Councils. We have read all the intelligence of any note, that has been published from Greece, since the war began, and we can venture to assert that there has been no degree of such an alarming dissention or division of opinion, as that which prevailed between the tories and patriots throughout the whole of our revolutionary war. There have been no scenes like the castings, and the tarrings and featherings of Boston; no Councils like the "Vermont Council of Safety," with its *birch seal*; we have not perceived that any thing at all like the Newburg letters has made its appear-

ance from head quarters; not a Grecian General has aimed, like Arnold, to betray to the Turks the most important fortress in the Morea; one of the islands, it is said, has refused to confer on the general government the power of laying a tax, which is no more than Rhode Island did in 1782; in short, there is no trace of any *division of parties* among them, and while Neapolitan patriots take to their heels at the sound of an Austrian drum, the Castilion patriots, bribed by French gold, shout for the "Absolute King," the Greeks, rising from a state of slavery, without an ally, a government, an army, a treasury, or a navy, have stood undivided and undismayed, and gallantly fought through three campaigns; each campaign bringing down the Turks in greater force, and sending them back more signally defeated. In 1821, the Turks were in some measure taken to disadvantage. They had Ali Pacha on their hands in Albania; and 150,000 Russians in Bessarabia, ready to cross the Pruth. It was not remarkable that under these circumstances, the Turks should be able to send no overwhelming force into the field against the Greeks. In 1822 Ali Pacha was no more, and the Russian army was withdrawn. The Turkish army penetrated with irresistible force into the Morea, but in six weeks was beaten back. This we were told, however, was because the Persians had fallen upon the eastern frontier, and the Pacha of Acre had revolted. In 1823, the Pacha of Acre makes his submission, the Persians make peace; the Turks have no enemy to divide with the Greeks the weight of the blow, and yet the latter have, for the first time, gone to meet the Ottoman host, and not a Turkish army has been able to reach the great theatre of war.

The Legislature of N. Y. convened on Tuesday the 6th inst. at Albany.

SKETCH OF THE MISSIONS OF THE UNITED BRETHREN.

Written by the Poet Montgomery.

(Continued from vol. 2.)

We promised the week before last, to publish last week, an account of the United Brethren's Missions. The paper containing the account, having been mislaid, we were unable to comply with our promise at that time. We commence the publication of the account in this number, and as it is lengthy, we shall be forced to divide it. We think it will be found interesting to our readers generally.

In 1632, pitying the misery of the Negroes in the West Indies, two Brethren sailed to the Danish Island of St. Thomas; and such was their devotedness to the work, that having heard that they could not have intercourse with the slaves; unless they themselves became slaves, they went with the full purpose to sell themselves into bondage, that they might have the opportunity of teaching the poor Africans the way of deliverance from the captivity of sin and Satan.

Although this sacrifice was not eventually required of them, sacrifices no less painful were cheerfully submitted to for many years, during which they had to "eat their bread in the sweat of their brow," and to maintain themselves by manual labor under a tropical sun, while every hour of leisure was employed in conversing with the heathen. The fruits of their zeal and perseverance in due time appeared; and in the West Indies (Danish and British) there are now more than 28,000 negroes joined to the Brethren's Congregations, and a vast number have entered into eternal rest, steadfast in the faith of Christ. Thus are the wrongs of injured Africa, of which England is not yet permitted to see the termination, redressed, in one respect, at least, in the land whither her sons are led captive; and, through the instrumentality of Missions, supported by British

benevolence, are thousands, as we trust, released from the most abject bondage to Satan, and brought into the "glorious liberty of the sons of God."

The sable congregations are gradually increasing beyond the capacity of the Churches to contain, and of the Missionaries to superintend them. In Antigua, these circumstances combined with the invitation and assistance of the Colonial Legislature, have led to the formation of a new settlement, and to the commencement of two others. In Jamaica, the spiritual want of numerous negroes on the May-day Mountains, and the inconvenience experienced by their walking from ten to twenty miles to attend the ministry of the Gospel, suggests the urgent necessity for a new settlement, but the state of the finances of the missions presents serious obstacles to its establishment and support.

Not a step behind the first missionaries to the negroes in ardor and self-denial, were those who went to Greenland in 1733. In order to effect the benevolent purpose of converting the Greenlanders to the faith of Christ, Matthew Stach, and his cousin Christopher Stach, proceeded to Copenhagen early in the spring of that year. Nothing can more strikingly exhibit the zeal of these devoted servants of Christ, than the truly apostolic spirit in which they entered upon their arduous labor in his vineyard. They literally obeyed the injunction of Christ to his disciples, when he sent them out to preach the Gospel, "Take nothing for your journey, neither staves nor scrip, neither bread, neither money, neither have two coats a piece." "There was no need of much time," says one of them, "or expense for our equipment. The congregation consisted chiefly of poor exiles, who had not much to give, and we ourselves had nothing but the clothes on our backs." They travelled to Copen-

hagen on foot: their unfavorable prospect on reaching that city did not dispirit them: they committed their cause to Him who orders all things according to the counsel of his own will, fully persuaded that if their intentions were pleasing in his sight, he could be at no loss for ways and means of bringing them to Greenland, and of supporting and protecting them when they landed there. In this confident hope they were not disappointed—Count Pless, first Lord of the Bedchamber, after much deliberation, greatly interested himself for them; and, at his recommendation, the King wrote a letter to M. Egede, the Danish Missionary, with his own hand, in their behalf.

The following anecdote will illustrate a little the self devotion of these eminent servants of Christ:—In one of his conversations with them, Count Pless asked, "How they intended to maintain themselves in Greenland?" Unacquainted with the situation and climate of the country, our Missionaries answered, 'By the labor of our hands and God's blessing;' adding, 'that they would build a house and cultivate a piece of land, that they might not be burthensome to any.' He objected that there was no timber fit for building in that country. 'If this is the case,' said our Brethren, 'then we will dig a hole in the earth, and lodge there.' Astonished at their ardor in the cause in which they had embarked, the Count replied, "No, you shall not be driven to that extremity; take the timber with you and build a house; except of these fifty dollars for that purpose."

When the Brethren arrived in Greenland, they experienced often the greatest difficulty in procuring a subsistence: they now and then earned a little by writing for the Danish Missionaries, till the stock of provisions at the colony began to fail. By this time, however, they had not only

learned to be satisfied with very mean & scanty fare, but had also inured themselves to the eating of seals flesh, mixing up a little oatmeal with train-oil. Those who know the nature of train-oil, may form some ideas of the hardships endured by them. Yet even this was a delicacy, compared with some of the fare which the calls of hunger obliged them to use.

The missionaries were plain men, who knew only their native tongue; and who, in order to acquire one of the most barbarous dialects upon earth had to learn the Danish language first, that they might avail themselves of the grammar of the Rev. Mr. Egede. Such has been their success, however, that now nearly the whole of the Greenland population, in the neighborhood of some of their Settlements, is become Christian. The state of society is wonderfully changed; and instruction, through the medium of the Danish as well as Moravian teachers, is at least as universal in that inhospitable clime, as in our own country.

THE UNITED FOREIGN MISSIONARY SOCIETY.

In our last we stated that at a future time we would publish the circular address of the committee appointed to make known to the public the state of the U. Foreign Missionary Society. Those who read this document are requested to consider themselves personally addressed; and act accordingly. Shall it be said by the friends of missions in America, that this society languishes for want of support, especially as its labors are exclusively intended for the improvement of the Indian tribes. Connected with this circular, is a letter, written by Z. Lewis, Esquire, the secretary of the society, in which is given permanent and occasional modes of raising funds in aid of the society. As we have not room for the letter in full, we shall present these. Subscriptions to the *American Missionary Register* will be thankfully received at this office, as its circulation will promote the cause in a very great degree, both in aid-

ng the fund of the society and in spreading information of their operations.

OCCASIONAL MODES.

1. Congregational Collections.
2. Individual Donations.
3. Donations to the amount of *thirty dollars* from any number of males or females in each congregation, to constitute their Pastor a Life Member of the Society.
4. Donations from individuals of *thirty dollars* each to constitute themselves Life Members.

PERMANENT MODES.

5. Collections at every Monthly Concert of Prayer.
6. Auxiliary Societies, or Associations.
7. Donations of *twelve dollars* a year for four successive years, from any individual or association of individuals, for educating, with the privilege of naming, a heathen child.
8. Avails of Missionary Fields, Missionary Boxes, &c. &c.

CIRCULAR ADDRESS.

The Board of Managers of the United Foreign Missionary Society are once more compelled to state to their fellow-christians in general, and to the Ministers and Churches connected with that Society in particular, the financial embarrassments under which they are laboring. Urged by the command of their God and Saviour, to 'Go into all the world, and preach the Gospel to every creature,' they devised a Missionary Plan, having the world for its field, but which particularly contemplated the introduction of the Gospel, with the arts of civilized life, among the aboriginal inhabitants of this country.

That plan being more expansive in its nature, and efficient in its operation, than any heretofore acted upon in this section of the United States, they were led to believe would excite a high degree of interest in its favor

produce far greater and more durable effects, and thus form a new era of Missions in the history of the American Churches. In these views they were greatly strengthened, when, having submitted their plan to the highest judicatories of three denominations of Christians, united in the bonds of one common faith, it received their unqualified sanction, accompanied with the pledges of future patronage and support. The government of the United States, pursuing at the same time a just and philanthropic policy towards the Indians, offering and promptly affording aid to all such Benevolent Institutions as should heartily engage in the work of their civilization, the directors were encouraged to proceed.

In entering upon this arduous undertaking, they did not so miscalculate as to suppose that at the bare approach of their Missionaries, every object would be accomplished. To attain those objects, they knew that instruction must be conveyed—the mind enlightened—prejudices vanquished—habits changed—and the whole savage heart renewed by the power of Divine Grace.

So many and so serious were the obstacles to be encountered, that had they been left to the suggestions of their own carnal reason, they are confidently persuaded that they would never have embarked in the enterprise. But all objections were silenced by the will of the Master, and the history of his faithfulness was the guarantee of their success.

Aware, however, that this work must be attended with difficulties requiring wisdom, energy, patience, perseverance, and much prayer, they resolved to renounce their own strength, to cast their burthens on the Lord, to act by faith and go forward.

For more than six years has this concern been diligently prosecuted, and the Society now numbers two

Missionary Establishments among the Osages, one at Tuscarora, one at Seneca, one at Cataraugus, one at Fort Gratiot, and a seventh now commencing at Mackinaw.

In all these establishments, the education of youth, withdrawing them from former pursuits, and training them to discipline and labor, are great and primary objects. Nor has the labor of their Missionaries been unattended with success. On the contrary, that success has been as great as, under existing circumstances, could perhaps have been expected, and the prospects of the Board, so far as the Indians are concerned, are certainly encouraging.

The great difficulty with which the Directors have to contend, is the want of pecuniary means, and that difficulty has at length assumed a very serious aspect. In necessary disbursements, they have incurred a debt to their Treasurer, amounting to the sum of \$6000, and expect additional and inevitable drafts to be made upon them shortly to the amount of \$3000 more.

To liquidate that debt they have no resource under Heaven, but in the friends of the Missionary cause, and especially in the ministers and people of their churches.

The Government of the U. States has redeemed, and will, no doubt, in future redeem, all its engagements to this society. Many of the Churches too have come forward, and have set examples worthy of imitation. But it is a fact not to be concealed, that the Churches, on a large scale, have never so patronized the institution, either in disseminating the Missionary Register now published for its exclusive benefit, or by public contributions, as to enable it to operate to advantage. In many parts of the Church, no Auxiliaries have been organized, and, when they have been organized, we are sorry to say, they have not generally

moved with that alertness which had been anticipated.

And now, brethren, in the name of our common Lord, we inquire whether you are prepared to abandon this Institution? Shall our labor be lost—our prospects blasted—our Missionaries disbanded—the Indians left to perish—and the property heretofore accumulated by the Board, sold to pay its debts.

We assure you, dear brethren, that, if prompt and efficient relief is not afforded, we see no way at present of avoiding that result.

We know that frequent appeals are made to your charity, but who among you all is the poorer for its exercise?

How long has the Church of God been praying, "Thy kingdom come, thy will be done on earth as it is in heaven;" and now, when God is answering that prayer, when through human agency, under the influence of his Holy Spirit, he is introducing and multiplying means for the accomplishment of these very ends, shall we now, and under these circumstances, become weary in well doing? Are there any among us who can possibly think they have already done enough, or too much for him, who has done so much for them? If we deliberately sit down and calculate our means, and see how large a proportion of our daily living is expended in perishable and temporal objects, and how small a proportion is dedicated to such as are imperishable and eternal, will there be much room for self-gratulation? We believe, in most instances, there will not: and if the plans now pursuing in favor of the Red Men of the forest, shall fall through, what is to become of them, and what will become of future Missionary operations in their behalf. These whole embodied tribes are that Lazarus who now lies at our door, the perfect child of helplessness and misery, and shall

we, or can we, consent to shut up our bowels of compassion?

We are sometimes told, that charity must begin at home; but if the Apostles had tarried in Judea till every unconverted Jew had been brought to a knowledge of the truth, what had become of us Gentiles?

The Apostles of the Lord did not so judge. They knew that exertion abroad would produce reaction at home. At all events, they preferred simple obedience to Heaven to all human reasoning. They had received a banner to be displayed in the cause of truth: they did display it, and it proved to be the wisdom of God, and the power of God to the salvation of many, very many precious and immortal souls.

Humbly following in their steps, and unworthy as we are of such distinguished honor, we nevertheless hope for similar results.

Having spread this application before you, brethren, we wait to see how the Lord will dispose of it. And in the mean time remain, and with very great respect, your affectionate fellow-laborers in the bonds of the Gospel.

In behalf of the Board of Managers.

*Philip Milledoler,
Gardiner Spring,
Thomas M'Auley,
John Knox,
W. W. Philips,
Stephen Van Rensselaer,
Jonathan Little,
Zechariah Lewis,
Moses Allen,*

COMMITTEE.

New-York, Jan. 1, 1824.

SUPPORT OF MISSIONS.

A systematic plan of operations has been recommended by the Board of Foreign Missions, which if generally adopted, will tend greatly to increase the funds of that important Institution, and give a more permanent support to the cause of benevolence in

which they are so extensively engaged. It is simply to form in each country a Society, or if practicable two or three Societies, which shall be Auxiliary to the American Board. To each of these societies are to be attached Branches or Associations in every town or ecclesiastical society, or other local division as shall be found most convenient.—These Associations must be regularly organized and its members placed on an equal footing with members of the Auxiliary Society. They are to make their returns through the Auxiliary Society to the Treasurer of the American Board.

Agreeably to this recommendation a number of gentlemen of this city convened at the Lecture Room in Orange-street, and formed an Association, for this city, to be connected with the Auxiliary Society already organized for the western association of New-Haven county.

A similar Association was formed by the Ladies of this city in the afternoon of the same day.

We sincerely hope that similar measures will be adopted in the eastern division of this county, and in every county & town in New-England.

N. H. Rel. Intelligencer.

DR. CHALMERS FAREWELL SERMON.

On the afternoon of Sunday week, says an English paper, Dr. Chalmers preached his farewell sermon to the congregation of St. John's Glasgow, previous to his assuming the professorship of moral philosophy in the University of St. Andrew's. As early as 10 o'clock, a great crowd had assembled in front of the church, anxious to gain admittance; and tho' police-officers were early on the spot, such was the determination of the assembled multitude to get in, that all efforts to restrain them proved fruitless. It was deemed necessary to send to the barracks for a military

guard, and a party of the 73d regiment accordingly arrived, about half past 10 o'clock, who took their station on the stair leading into the church, and were of great service in keeping back the crowd; but in spite of their best endeavors, it was with difficulty they could preserve order. After 11 o'clock, a great part of the congregation being outside several gentlemen ascended the stair-case, ordered the main door to be shut, and the military to clear away the crowd. This having been accomplished, and the soldiers judiciously arranged, these gentlemen, after much personal exertion, succeeded in gaining admission for a number of the congregation. The services of the day then commenced, when Dr. Chalmers preached an eloquent sermon from Psalm 137, verses 5 and 6, "If I forget thee, O Jerusalem," &c. Mr. Irving, minister of the Caledonian Chapel, London, then put up a most impressive prayer on behalf of Dr. Chalmers and the congregation, and finished the whole by singing the 33d Psalm.

From the Christian Herald.

ON PREPARATION FOR DEATH

Among the common place subjects upon which christians converse, the shortness of time, the uncertainty of life, the certainty of death, and the necessity of a continual preparation, share no inconsiderable part. 'Tis true, the subject is a profitable one, and one, too, upon which each should enter with deep interest: for it is our life, our all. But alas! does not this topic oftentimes come up as a matter of *course* rather than a matter of *moment*? How important that Christians should consider *well* their end, and meditate the day of their death, as becometh creatures of a day!

"The time is short:"—the time to repent—to believe—to secure pardon and reconciliation, and to live to God

on earth. Life is precious. One is removed after a protracted illness. Another of a short indisposition. And how many are summoned into the presence of God, prepared or unprepared, upon a moment's warning! Surely, "it is appointed unto men once to die." Die, whether he will or not, he must. The young, the old—all must die. "And after death cometh to judgment." Who is ready, who not, to take his exit? Soon, I must leave all below. Not long, and you will be numbered with the dead. Solemn consideration! When the chilling grasp of death shall benumb life's vital flood, when terrene objects and earthly scenes shall recede from my view, and the realities of another world shall burst into my vision, shall I not need a friend to stand by and uphold my nature? And who shall that friend be? My father, my mother? They cannot help. No earthly relative can assuage the dying strife. 'Tis Jesus. Let Christ be my "rod and staff" then. Then! But is Christ my friend and portion *now*? I profess to love him. I am numbered among his sheep. I have a name and place at his table. But what are these? The shadow without the substance, if I have nothing more. And Jesus is not my friend; and I am yet his enemy. But do I differ from the hypocrite and unbeliever? Have I been "born again?" Am I in the King's high way of holiness, and do I know that I am the Lord's, washed, justified, sanctified? Yes. "I *know* that if my earthly house of his tabernacle were dissolved, I have a building of God, an house not made with hands, eternal in the heavens." And where is the professor of religion who does not exclaim, "to die is gain"—I have "a desire to depart and be with Christ, which is far better."

To such as cannot adopt this language, whether professor of religion or not, let the Pilgrim say, retire to

some sequestered spot—take the Bible for thy companion—search it—look into thy heart—thy life—look up to God, for the cause of thy not being on Pisgah's top, and ready, nay, *desirous* to depart to behold the glories in reversion for the people of God. Do you ask, why? It is your blessed privilege. It will give you rich foretastes of heaven and endless felicity. God requires it at your hands: and it is the happy experience of A PILGRIM.

HARRISBURG BIBLE SOCIETY.

An anniversary meeting of the above Society was held in the Presbyterian Church in the borough of Harrisburg, on the evening of the first of Jan. 1824. The president, Rev. Dr. Geo. Lochman opened the meeting with an address, stating the object of the Society. After prayer by the Rev. Mr. Todd, the 10th annual Report was read by the Rev. W. R. Dewitt, secretary of the society. Rev. Mr. Winebrenner, Messrs. Clark and Cairns delivered addresses on the occasion.

The meeting was said to be large, and the proceedings, throughout, the most interesting ever witnessed by the society. We shall give extracts from the report, shewing the exertions of this and the association of that place connected with it, whose exertions are particularly designed to co-operate in the same laudable endeavors. The report is published in the Religious Visitor.

Your managers would report, that during the past year, there have been received into the treasury of the society, \$125 09, sixty dollars of which was a donation from the Harrisburg Bible Association. Of this amount \$120 have been remitted as a donation, from this society to the Philadelphia Bible Society. Three hundred and eighty-eight dollars have been paid for contingent expenses, leaving a balance in the hands of the treasurer of \$1 22 cents, and that there is due the society in arrearages of subscription money \$13 22. During the same period, the managers

have received from the parent society, 162 Bibles and Testaments, in the German and English languages, which together with the Bibles and Testaments on hand, at our last anniversary, makes 259 Bibles & Testaments in both languages. Of these, one hundred Bibles and Testaments have been presented to the Harrisburg Bible association, a few have been distributed by individuals of the society, and there are now at your depository, 113 Bibles and Testaments, in the German and English languages.

It is with much pleasure the managers can report, the continued & active exertions of their auxiliary. At our last meeting we alluded to their laudable design, of visiting the poor families in our borough, in order to ascertain their wants, and if possible to excite in them, a desire to possess the sacred scriptures, and to interest them in the perusal; from their last report, it appears, that during the past year; they have pursued this object with zeal and success; and that during this period, they have found within the limits of our own borough six families, who were entirely destitute of the Bible.

They have also, during the year that is past, extended the sphere of their usefulness, by appointing agents in different parts of the adjoining country, who have interested themselves in the distribution of the sacred scriptures. By these means, many families and individuals, their report states, whose circumstances and situation in life, have prevented them from purchasing at the usual price, and who have been for a long time destitute, have been supplied with Bibles and Testaments. Nine cases of this description, are particularly noticed, and among them, there is that of a family, including a number of children, which had been without a Bible in their house, for more

than twenty years; and of an individual, who had been destitute of this invaluable treasure, for more than five years.

The managers would earnestly recommend to the association, to pursue this method which they have adopted, in appointing agents in different parts of the country, who would interest themselves in inquiring into the wants of their respective neighborhoods—and endeavor to excite in those who are destitute of them, a desire to possess the sacred scriptures. We doubt not, but that very many will be found, living in our immediate vicinity, who are in a great measure, ignorant of this book, which alone is able to make them wise unto salvation.

The association have distributed during the year that is past, 48 Bibles and Testaments—twenty-three of which have been bestowed gratuitously, and twenty-five have been sold at reduced prices. The report states, that “their distributions have been in cases, all of which have been of a character, strictly within the views of the association. Some marked with circumstances of poverty, long destitute of the holy scriptures, and a warm and thankful reception of them. And that there have been distributed altogether, by the association since its establishment, 155 Bibles and Testaments.”

Their attention continues to be directed to the instruction, and moral improvement of the people of color, in this borough; and their perseverance in this arduous task certainly deserves the highest praise. It is only by treating this part of our community as rational beings, enlightening their minds, rendering them susceptible to the influence of motives, and exercising toward them, a friendly and forbearing deportment in the intercourse of social life, that we can expect to effect a reformation

in their characters. We sincerely hope, that the association will continue to persevere in their endeavors to meliorate the condition of this unhappy people; and that they will receive the countenance, support, and co-operation of the benevolent.

Your managers have thought proper, thus particularly, to notice the operations of their Auxiliary Association, as the society from their intimate connection with them must feel a deep interest in their efforts; and they also desire, thus publicly, to express their warmest approbation of their zeal, in the prosecution of their laudable designs. May they not grow weary in well doing; but be stimulated to greater exertion in their efforts to do good, by considering that enterprises of this character, when engaged in with proper motives, and persevered in with proper feelings, shall secure for them the infinitely higher approbation of their Redeemer.

On the whole, the managers would humbly hope, that the good which has been done by the efforts of this society, particularly in connection with its auxiliary, during the year that is past, will be found at least, to be equal to that of any former year. Yet, this amount of good would be greatly augmented, were our citizens as interested in this association, as the object of it we think, demands them to be.

READING.

For ourselves we have none of that dread of many and of great books, so often felt or feigned, for we hold it to be true, that the love of reading is one of the chief blessings of life, and among the least expensive of our pleasures.—‘Give thyself to reading,’ was the injunction of the Apostle, and were it to be more generally observed by all classes, we should hear fewer complaints about extravagance in dress and in things more hurtful than dress.

CARLISLE, JANUARY 30.*"Let us build with you."*

When Cyrus, King of Persia, had passed a decree, extending to the children of the Captivity the privilege of rebuilding the Temple of the Lord; and after they had made considerable progress in the accomplishment of it, the opposers of the children of Israel, came to the head men of the Jewish tribes, and said, "Let us build with you, for we seek your God, as ye do." The children of the promise, well aware of the evil designs of these intruders, plainly told them, "ye have nothing to do with us to build an house unto our God."

Just so in our day. While the people of God are desirous of building His spiritual temple, (which they are in the many benevolent ways now in operation,) their ears are sometimes assailed with the cry, from the enemies of Christ, "Let us build with you." But as soon as they are repelled to a proper distance, till they become willing to enlist under the banners of the cross, like the enemies of Israel, they immediately turn against them.

We observe by a small paragraph in the Christian Gazette, that balls and assemblies have been raised for the purpose of appropriating the proceeds to aid the struggling Greeks; the propriety of which the editor seems to question. We are much of his opinion. It is not the gift of charity, to bestow the unappropriated expenditures of an extravagant Party, on objects which call forth pity. It is the purchase of a sanction from the frowning community, that extorts from them the gift. As it cannot be for the purpose of espying out any avenue whereby they might take advantage of, and prostrate the liberal christian, which was probably the object of the opposers of Israel, it must be the praise of men they seek; and the persons to whom the offerings are made, should tell them, "Ye have nothing to do with us."

We are told that a *Thespian Society*, is about to amuse the young people of Carlisle, under the plausible pretext of assisting the poor among us. How charitably disposed they are! but if the poor be neither fed, nor clothed, nor warmed, until they afford the means,

we are prone to think, they will remain unprovided, as long as they did, when, on another occasion, a similar society had the same purpose confessedly in view; but the proceeds of whose acting, defrayed, it is generally supposed, a sociable sleigh ride to the deserving performers. We are under no apprehensions of the poor receiving assistance from this quarter. But were they to offer any, they should receive the repelling answer—"Ye have nothing to do with us."

FELLENBERG SCHOOLS.

The females of different denominations in the city of Philadelphia, have united in supporting schools on this plan, (that of connecting labor and study together, as has been fully explained in this paper,) in that city. Two schools are now actually in operation; the number of scholars admitted to each, is limited to 80. This number has been received into both, and more could be had, but the society which supports them, are not able to bear the expences. None but indigent female youth are instructed. A call has been made on the inhabitants of the city for support; which call, we hope, will not be in vain. A society of this kind, will not long prove burthensome to the community; for if its concerns are properly managed, it will support itself; and not only so, but in the course of time, it will also afford a surplus revenue of considerable amount to the society. In such schools, the children imbibe early habits of industry, economy, and often of morality. It appears also to be a very desirable improvement in the free school system.

There will be FIVE Sundays in the ensuing month of February—a circumstance which will not occur again but twice during the present century, viz. in 1852 and 1880.

College in Ceylon.—The missionaries on this Island have drawn up a plan of a college, which they propose to establish for the literary and religious instruction of Tamul and other youth. It is to be as close a copy of the colleges in America, as circumstances will admit.

For the Religious Miscellany.

Messrs. Editors,

Will you please to publish the following bill of the mortality among the inhabitants of Carlisle from Jan. 1st 1823 to Dec. 31st 1823, both days inclusive. It has been obtained from the Register of one of our most respectable physicians.

January, :: :: :: 5	July, :: :: :: :: 3
February, :: :: :: 6	August, :: :: :: 8
March, :: :: :: :: 2	September, :: :: :: 13
April, :: :: :: :: 6	October, :: :: :: 6
May, :: :: :: :: 8	November & } 23
June, :: :: :: :: 5	December, : }

32

53

Total, :: :: :: 85

Of the number of deaths in the two last months 17 were children which may be attributed chiefly to the circumstance of the whooping cough, having been prevalent during that period, no other disease having been endemic. Deducting the children's deaths during the months when this dreadful malady prevailed, from the total number of deaths in the year, it appears that the mortality during the last exceeded that of the previous year only by 5. The experience therefore of the last year, which in most places was one of almost unprecedented sickness, has proved that the character of this place for health remains unimpaired. Let no one attribute the uniform health of this borough to mere natural causes. However favorable its location may be thought 'tis easy for the God of judgment to scatter disease among us. Let the inhabitants guard against the prevalence of moral disease and then they may calculate more safely & certainly upon exemption from physical disease.

P

Religious Visiter.—A religious paper under the above title, was commenced in Harrisburg, last week. Printed and published by Mr. M. W. M'Kinley.

For the Miscellany.

"To-Morrow" is the language of procrastination: how many presume on this fondly expected, but very uncertain day. The votaries of pleasure must indulge in sensual gratification, and give a loose to all their desires to-day; but to-morrow they intend to bid adieu to worldly pleasures, and seek that religion which will make them happy hereafter. The rich man is employed every moment of to-day, in accumulating wealth; but he tells you that to-morrow he means to lay up treasures in Heaven, where moth doth not corrupt, nor thieves break through nor steal. The honorable man is to-day seeking with avidity, honor from the world; but to-morrow he intends to seek that honor which cometh from God only. The drunkard must indulge in his cups to-day; but to-morrow he hopes to become sober and temperate. The thief is anxious to embrace one more opportunity of robbing his neighbor: but to-morrow he thinks he shall become honest and upright. The profane swearer must be indulged with using the dialect of hell to-day; but to-morrow he intends to serve God and fear an oath. The fraudulent man must now practice deceit and artifice; but to-morrow he is to become fair in his dealings.

My dear friends, how many of our predecessors in sin, whose bodies are now in the grave, have waited for, yea, have expected a religious to-morrow: but, alas, they have waited in vain!

My dear young readers, this subject particularly calls for your serious attention: Have you presumed on an uncertain to-morrow? Remember, "procrastination is the thief of time." Before to-morrow's dawn your sun may set forever, and leave you in that dark abyss, where hope will never come, and whence there is no deliverance. O then, why will ye die? Why will ye persist in your rebellion which will end in ruin?

My dear aged fathers and mothers, what can you have to do with a to-morrow? I sincerely desire that you may see many future days filled with acts of piety and benevolence, but it is not in the power of angels or men to insure you one. How then does it behove both you and I to catch the fleeting moments as they pass; and employ them to the honor of that God from whom we have so deeply revolted.

My Christian friends, where is the blessedness you once spoke of? not vanished, I would hope, "as the morning cloud and the early dew." Do we profess to belong to one family? to be engaged in one common cause? and heirs of the same inheritance? Then surely it equally becomes us to be zealous now for our Master's honor, for the enlargement of his kingdom, and the promotion of his cause in the world. Do we feel an anxious solicitude for poor Christless sinners? Do we tremble for them; do we feel exceedingly distressed for their immortal souls; and do our bowels yearn over them with compassion? Do we plead with God for them with an importunity not to be denied? Ah! did we love our neighbors as ourselves, we should be equally solicitous for their souls as for our own.

Then let us pray and never faint. "Boast not thyself of to-morrow, for thou knowest not what a day may bring forth." If thou be wise, thou art wise for thyself: but if thou scornest, thou alone shalt bear it.

SENEX.

SUMMARY.

REVIVALS.

Extract of a letter from the Rev. Jothan Horton, to the Editor of Zion's Herald, dated Rochester, N. H. December 15, 1823.

"The work of reformation goes on gloriously; raising of 20. have been converted since my former communication. It has commenced in Dover,

at the upper factory; and the appearances are increasingly encouraging."

The Methodist church in Wilmington, (Del.) still continues to feel the refreshing showers of Divine grace, numbers are continually adding to them, of such as it is hoped will be eternally saved.

The Methodist Magazine for December, contains letters from the Rev. Alvin Torry and the Rev. Wm. Case, giving an interesting account of a revival of religion among the Mohawks on Grand river in Upper Canada. [The desert place and the wilderness shall be glad because of HIM.]

Russian Bible Society.—An English Gentleman in St. Petersburg, writes to his friend in New York, under date of August 31, 1823, informing him, that the Russian Bible Society have now in press the first edition, consisting of 10,000 copies of the New Testament in the native Russ, by itself alone, unaccompanied by the ancient Slavonic, which version is said to be the only one in use in the Russian church for nine centuries. A second edition of 10,000, will shortly be commenced at St. Petersburg, and one of 5,000 at Moscow, making in all 25,000 copies of the New Testament, which will be published by the close of the year.

Hampshire Education Society.—This society held its annual Meeting at Northampton, Mass. on the 5th of November last. By the annual report of the Directions it appears, that the society was instituted in 1815; that it has assisted 15 beneficiaries, who placed themselves under its care, and contributed to the support of 11 others, who received a sum not exceeding 20 dollars each, annually; the whole sum contributed to these two classes amounted to \$3,741, of which, \$3.

475, 38 have been paid to beneficiaries. During the last year the society had under its care 6 beneficiaries, viz. 3 at Williams college, 2 at Union, and one at Yale. The permanent fund of the institution now amounts to \$8,790, 78.

THE SABBATH.

Captain Scoresby, an interesting and successful nautical commander, engaged in the Greenland whale fishery, mentions, in the journal of a late voyage, that public worship was regularly held on the Sabbath on board the vessels under his command. Whales frequently came near them, while thus engaged Captain S. would not suffer his men to pursue them. He adds, "notwithstanding this strict observance of the Sabbath, in no instance, when on fishing stations, was our refraining from the ordinary duties of our profession on the Sunday ever supposed to have been, eventually, a loss to us; for we in general found, that if others who were less regardful, or had not the same view of the obligatory nature of the command respecting the Sabbath day, succeeded in their endeavors to promote the object of the voyage, we seldom failed to procure a decided advantage in the succeeding week.* Independently, indeed, of the Divine blessing on honoring the Sabbath day, I found that the restraint put upon the natural inclination of the men, for pursuing the fishery at all opportunities, acted with some advantage; by proving an extraordinary stimulus to their exertions when they were next sent out after whales. Moreover, when the preceding week hap-

* Were it not out of place here, I could relate several instances in which, after our refraining to fish on the Sabbath, while others were thus successfully employed, our subsequent labors succeeded, under circumstances so striking, that there was not, I believe, a man in the ship who did not consider it the effect of the Divine blessing.

pened to have been laboriously occupied, the day of rest thus obtained had a beneficial effect, by restoring the energies of the people, and fitting them for a renewal of their arduous duties."

QUERY.

Is the term *Christian* as a general name applicable to those who do not believe in Jesus Christ?

We reply that we think not. It is usual to distinguish by this name the inhabitants of christendom collectively, and so accustomed are men to misnomer, that a sneering infidel would feel himself affronted were his right to the appellation called in question, while it is palpable that he possesses no more claim to the title than does the Pagan or Mehomedan. Injury has accrued to the cause of Religion in consequence of this erroneous application. It is well known that the Christian name as unjustly borne, and dishonored by the generality of the whites, has acquired among the native African race an odium not easily to be effaced. Talk to him of the benefits of civilization, of the blessings of the Christian Religion, and he will point to his fetters, forged as he falsely believes by Christian hands. Endeavor to draw the Indian of our frontiers from his depth of ignorance and wretchedness,—paint to his fancy the superior refinements of education and social life, attempts to convey to his benighted mind something of the light of Christianity, and he will tell you, that to the Christian trader he is indebted for accumulated misery; in exchange for his land he has received from Christian civilization the intoxicating dram, and parted with blissful ignorance for initiation in brutality & knavery. We repeat, it is an injury to the followers of Christ that His name is assumed by those who are christians neither by profession or practice. Yet strip them of this and

by what title shall we designate a great mass of mankind? Call those only Christians, who humbly believe on the Lord Jesus, and how small the number compared with the multitude who are such nominally. Reader! are you a Christian in heart or in name?

Christian Gazette.

For the Miscellany.

Hath not God chosen the poor in this world rich in faith, and heirs of the Kingdom?

James 2. 5.

A rich return the blessed poor
Receive from God's paternal hand;
Should poverty surround their door,
His promise ever sure shall stand.

Ye woe-worn poor dry up your eyes,
No more give vent to in-wrought grief;
The framer of yon azure skies,
Will, pitying come to your relief.

'Tis true, he said, the poor alway
You have with you, me ye have not.
He does not doom you here to stay
With man, to be by Him forgot.

No! your his 'chosen' rich in grace,
And 'heirs' of his eternal throne.
Be cheerful. Run with joy the race;
At last, he'll claim you as his own.

Should worldly rich disturb your peace.
Despise you, thrust you from their door;
Nor raging persecution cease,
Still trust in God; His help implore.

"Lay not this sin unto their charge,"
Be still your heart-warmed anxious prayer,
"Draw them. Thy vast domain enlarge
In heaven, oh! may we meet them there."

F.

KIRKHAM'S GRAMMAR.

A few copies of this work is now on hand at this office, for sale. Price 50 cents. Subscribers to it can be supplied, who have not, by calling at this office.

Appointments by the Governor.
Cumberland County.

John P. Helfenstein—Prothonotary.

Jacob Hendel—Register and Recorder.

John Irwin—Clerk of the Court of Quarter Sessions, &c.

Wm. Clark, Esq. was re-elected State Treasurer, on the 13th inst.

MARRIED.—On Tuesday the 20th inst. by the Rev. John Moody, Mr. *William Fleming* of Cumberland county to Miss *Rachel Moore*, near Shippensburg, formerly of Franklin co.

— On the same day, by the same, Mr. *David Ritchey*, to Miss *Elizabeth Kelso*, both of — township.

— On the same day, by the Rev. J. W. Hamm, Mr. *Daniel Dalhousen*, to Miss *Barbara North*, both of Mifflin township.

— On the same day, by the same, Mr. — *Hene*, to Miss *Susannah Hendricks*, both of Mifflin township.

— On Tuesday evening last, by the Rev. Mr. Spencer, Col. *Charles Jack*, of Philadelphia, to Miss *Leonora*, youngest daughter of Com. Richard O'Brien, of Tarra Plains, Cumberland county.

— On the 22d inst. by the Rev. George Duffield, *William M. Henderson*, Esq. of N. Middleton township, to Miss *Elizabeth Parker*, of East Pennsborough township.

DIED.—On the 21st inst. Mrs. *Tabitha M'Keehan*, wife of Mr. John M'Keehan, of West Pennsborough township.

A Quarterly Meeting

Will be held in the Methodist church, in this borough, to commence this evening, at early candle light, and continue during the Sabbath.

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Those who do not particularly specify the time for which they subscribe; will be considered and held as yearly subscribers.

A failure to notify us of an intention to discontinue, will be considered as a new engagement. Subscribers must pay off all arrearages before they can discontinue receiving this paper. Persons wishing to withdraw their support will have to give notice thereof to the Editors, one month before the close of the time for which they subscribed.

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